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THE BAPTIST RECORD.

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

The correspondents of Bro. J. M. Goolsby will in future address him at Eads, Tenn., instead of Nettleton, Miss.

ONE reason some men of large pretensions fail to become truly great is because they have tried to build on too narrow a foundation—that of self.

ABOUT one half of the sermons we hear or see in print nowadays are too much like gruel; they need thickening up. They need

A BRIEF note from Bro. M. R. Cooper, at Louisville, Ky., tells us of his safe lodgement in the Theological Seminary, and of his great pleasure in being there. Bro. Cooper has our best wishes for a great benefit from his course in that excellent institution, and after that for a course of great usefulness in the Master's service.

WE congratulate the *Scott County Register* on reaching the thirty-third year of its history. It wears its honors well and shows that the time has not been passed in vain. The *Register* is one of our best county papers, always filled with the freshest news, and is thoroughly devoted to the interests of its community and county. Mr. and Mrs. Butler are among our best newspaper people, and deserve well at the hands of their patrons. (This was written sometime ago but was overlooked.)

"A certain kind of plant that be at the bottom of the ocean, when their flowering time comes, elongate their stalks and reach the light and float upon the surface. Then, when they have flowered and fruited they sink again into the depths. So should our Christian life come up to the surface and open out its flowers there, and show them to the heavens, and to all eyes. Does our Christianity act like that?"—*Sunday Companion*. Yes, a whole lot of them—on Sundays. But why not have them, occasionally at the surface and in fruitful life?

WHAT ABOUT CUBA?

We have reason to fear that some of our people are allowing their interest in the political emancipation of Cuba to overshadow, if not to obliterate, their concern for the deliverance of the people from the despotism of sin and the trammels of a false religion. We ought, as Christians, to remember that it is God who deals with nations and human governments, and that He has committed to our concern and charity the spiritual welfare

of the people. Our chiefest interest should be to make ready to go in at every "open door" that God "sets before" us, but leave the "opening of the doors" to Him. The people of Cuba are subjects of gospel address and as thoroughly in need of the knowledge of the way of life as any people under the sun, whatever may be the form of government under which they live.

The strong probability, as the indications now appear, is in favor of the early release of the Cuban people from the yoke of Spain, and of course, whether independent or annexed, will be under a far more liberal government and, therefore, more accessible to God's missionaries and evangelists with the gospel of Salvation and peace. But, admitting that this may not be true and that even the autonomy offered should fail and the government laps back into the old *status quo* of the former times of

oppression and hardship, the people are still there and need the gospel as much or even more than if they had the most enlightened and civilized government in the world.

Of course we, in our deep sympathy for the oppressed people, look and hope for better things for them and their children; but should not our sympathies and efforts be equally, yea, ten-fold more in active exercise for the promotion of their spiritual and eternal interests in any event.

It seems to us that our attitude as Christians—as our Master's servants—toward the cause in Cuba ought to be a readiness to go in and possess the land for Him whom we serve and thus make good our striking motto, "Cuba for Christ."

When the war is over and Cuba is free, as doubtless it will be, there will be a new peril to meet and that will be the spirit of independency tending to liberalism and indifferentism. The Catholic church will have lost its power over the people to a large extent and with no fear of Spanish task masters and tax gatherers the people will not for a while be so heartily inclined to seek the relief and comforts of true religion that are such a solace to the sore trials and hardships incident to a cramped and restrained life. Then it seems to us that our people ought to realize the danger of losing by inaction somewhat of that we have gained in Cuba in fruitful years of evangelical work that preceded the revolution, and which has largely been held by faithful women and the elder

men during the great struggle. In view of this danger our people should be on the alert not only with their sympathies and prayers for the most favorable conditions in Cuba, but they should be cultivating a most liberal spirit and have of benevolence with gifts and contributions poured into the Lord's treasury for the time of the new campaign that is to open up immediately upon the cessation of hostilities upon the island which God grant may be at an early date.

Remember brethren it will not be a new work with fields to explore and language habits and customs to learn by men utterly unacquainted with the demands

and possibilities of the work. Far from such as that for God has preserved to us two of His most faithful, trusted and successful servants to re-enter, repossess and rehabilitate the field and section and rebuild the work. These men are found in the persons of the pious, able and aggressive A. J. Diaz, now doing such noble work in Mexico and the modest, energetic and efficient worker, J. V. Corn, now laboring so tellingly among his Cuban countrymen in Florida. These men are longing to return and resume their work in Cuba, which was in such a prosperous condition at the time of their wanton and summary banishment.

Now, our Home Missions ought to be in a condition to

their field of labor, once after it has been made practicable for them to go by the removal of governmental restrictions, that they may take up as nearly as possible the threads of progress which they laid down at the time of their ostracism. The church property has, we understand, been carefully preserved in Havana, and all the material interests of the Board remain about as when the missionaries were forced to leave. Of course much in the way of time, numbers and prestige has been lost, but much may be regained if our Board is ready to resume the work promptly upon the incoming of peace.

Brethren, let us think on these things, let our prayers go up to our Father in heaven for His help and direction, and for the inspiration and guidance of the Holy Spirit, and then let us give of our substance as we are able, even at a sacrifice, whether it be little or much, that the great work in Cuba may be taken up at the opportune time and carried forward to a large success, to the glory of the Master's name.

Our hats off to Bro. G. C. Johnson, the beloved Macon pastor, and our highest compliments to the assistant pastor, who arrived a few weeks ago to radiate the household, share the joys and lighten the burdens of the pastorate.

We think if our subscribers who are in areas with us knew how much we need their help they would make haste to send us a remittance. Think of it a moment, brethren, and then let us hear from you. It matters not how many or how much, we can manage that, only let us hear from you at once.

BRO. BATES IN THE LAYMAN

We observe that we have our Brother Bates somewhat on the run. He turns up this week in *The Layman*, with an uncanny snap or two at us. But any way, his vicious spurts are quite harmless, and would not be more so if he had used his hitherto borrowed medium. It is honest, at least, to say nothing of "fairness," to use the gun for the discharges of one's blank cartridges that he pays for. This, however, is not meant

to indicate that he could not write in *THE BAPTIST RECORD*. He pretends that we "said some very ugly things," because we insisted that *The Layman*, editor had something to do in "shaping up" the action that expelled the Zion Hill church from the Mississippi Association. Well, we did not draw altogether "on our imagination," for we have had a note or two from some observing ones in that quarter which quite fully corroborates our statements; but "ugly" means "ill-natured," as well as uncomely, and judging from our brother's splenetic retorts, his sweetness is fast wasting itself on the desert air.

As to the matter of "bolting the Convention," (Bro. Bates' head seems to be so full of political notions, with which methods he doubtless is quite familiar, and fair would introduce into religious matters), his charge is

religious questions are of Christian or Baptist precedent, authority or consistency; all of which he knows, as well as we. Then, he maliciously charges us with being "the biggest bolter in the State," which, if it means anything at all that is true, is that we had no sympathy with the act of the Convention that condemned as false and heretical a written statement of doctrines, a large majority of which are accepted, held and defended as sound and orthodox by the great majority of Baptists throughout the world, and insisted upon the only method known to Baptists, that of a council of the sisterhood of the churches to determine what was heretical and what is not. To say that we are "an exponent of Martinism" is far worse than begging the question, for the reason that both he and the public know full well that it has not the slightest shadow of a foundation of fact in it, and is only resorted to to create prejudice by an opponent who is in a desperate strait. We are not half as much concerned about our position in the "dilemma" as our Brother Bates seems to be for us. If anything we have been saying intimates that we are "on a horn," then all that our brother has said shows very clearly that he and all of it is "in a horn," and that if he ever gets out at all, it will only be by the conventional way of the "little end." Well, perhaps, Bro. B. is right in saying that "enough has been said and written on this subject." At any rate, he ought to know, for he has been saying a large lot of it,

and doubtless has "a plenty," and is out of soap. We have no objection, so far as we are concerned, although we confess we always take a little pleasure in telling the straight thing about our religious matters, in contradistinction to the crooked things some of our brethren are sometimes led to put in print. Unless Bro. Sibley feels that he needs to stick a pin or two into the epidermis of our beloved Bates, "the incident will probably here close."

THE STANDARD CHRISTIAN.

We have recently seen a description of the "Model Christian," and think it well to match it with the outlines of the "Standard Christian." To our mind the "Standard" article is a somewhat less sentimental, but decidedly more practical sort. It is nearly two millenniums old, but comes from the fountain-head, and is still current. Here it is:

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned; but he knoweth them that fear the Lord. He that searcheth to his own hurt, nor taketh a reward against the innocent. He that doeth these things, shall never be moved."

Stone College.

The second term of the present session begins on the 2nd of March, when new students can enter and be classed advantageously in every branch.

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